

THE
SENTIMENTS of N.N.

8.

(A loyal Subject of the Roman Catholick Communion)

Touching the

ROMAN
CONSISTORIE'S
Designs and Practices,

By and with their *Correspondents* here,
(*Viz. the Jesuits, Monks and Friars*) to
the Prejudice of this NATION, and the
future involving it in misery and trouble,
under the (feigned) pretence of advance-
ing Catholick Religion;

TOGETHER

With some General Remedies or Expedients,
for preventing thereof:

EXPRESSED

In certain PROPOSITIONS, and humbly
Submitted to the Censure of Those, whose *Prudence*, or
Authority enables them better to judge of Things.

L O N D O N,

Printed for HENRY BROME, at the Gun in St. Paul's
Church-Yard, MDCLXXIX.

THE
23rd VOLUME of N. N.

(A total subject of the Roman Catholic Dominion)

Touching the

ROMAN CONSISTORIES Beligins and Practices.

By and with their Correspondents here
(Viz. the Jesuits, Monks and Friars) to
the Prejudice of this Nation, and the
future involving it in misery and trouble;
under the (feigned) pretence of advance
ing Catholic Religion;

TOGETHER

With some General Remarks or Expedients
for preventing thereof;

EXPOSED

In certain Propositions, and Principles
submitted to the Council of those who have
written in this manner to the people of England.

L O N D O N

Printed for Henry Brown, at the Gun in St. Pauls
Church Yard MDCLXXII.

THE
PUBLISHER
TO THE
READER.

BE pleas'd (good Reader) to take notice, that in pursuance of
some Verbal Discourse had with two Reverend Persons of
the Church of England, some Years since deceased, the following
matters were first committed to Paper, in or about the Year 1688.
at which time it was much fear'd, and talk'd by many, as if some
misunderstanding would have happened between the King and
Parliament upon occasion of the then late Dreadful Burning of
the City: and the Writers intention was, so far as it lay in the
power of such a private Subject, to endeavour, by giving a
timely Warning to all Persons concern'd, so prevent (if possible)
so great inconveniencies, and mischiefs, as would undoubtedly
have followed such a Breach: in order to which prevention,
he was also willing for his part, that his Sentiments should
have been made publick, as the time when he first declar'd
them. But that Cloud by the good Providence of God, and the
wise proceeding of Parliament, scattering as it were of it self,
and Serenity of State returning, Those Reverend Persons a-
bove named (whose further encouragement and assistance (to
speak the truth) was of necessity to have been afforded to the
Publication of them) judg'd it not fit to hinder the quiet com-
posure of things, by casting in ought that might move dispute,
minister talk, or serve to keep on foot publick jealousies, and
discontents. So they have lain ever since in the same private
Manuscript, in which they were first drawn up. But (as it
happens by the same Permission, and order of Divine Provi-

Mr. Thoro-
dike.
Mr. Thress-
crofs.

The Publisher to the Reader.

"dence) the face of publick affairs, beginning now again to change
 "so much to the worse, and the present State of things so evident-
 "ly confirming, and fully justifying those General fears, suspi-
 "cions, and jealousies, which the Virrue of these following
 "Propositions professes to have had, and to have laboured under
 "a long time together; in the end, that our great, and high-
 "contrasting Animosities do not hurry us unawares, into irreve-
 "diable Evils, the Author hath now a second time given his
 "consent to their Publication, in the same form and manner, and
 "without any great alteration from what they were in the first
 "Copy. Verily judging the Controversie, if well and duly considered,
 "may, with Gods blessing going along with them, serve in this
 "juncture of time as so many reasonable Retentives, to hold us
 "back from running so hastily and headlong to our own ruine; or as
 "so many gentle suffusions to correct, and cool the vehemency of
 "our distempered heats.

"It is therefore, both by the Author and Publisher, heartily
 "wish'd and desir'd, that his private Thoughts, hereby made
 "publick, might be so happy, as to come to the knowledge, and
 "be thoroughly reflected upon by all the good People of this Nation:
 "and particularly, I cannot but prompt to them those Propositions
 "which concern, and shew the means of Cementing our Unhappy
 "differences, and thereby frustrating the hopes and Designs our
 "Enemies have upon us, by reason of them; which are Prop.
 "24, 25, 26, 27, 28, 29, 30, 31, 32. Those also that discover,
 "and lay open the various, and subtle practices of our great Enemy
 "(the Roman Consistory and its Emissaries) to kindle, and keep
 "up Dissensions amongst us, and by means of them in fine to sub-
 "ject us, not so much to the obedience of True Religion (which
 "they neither regard nor care for, but only for their Interests sake)
 "as to their own arbitrary Wills, Pride, Tyranny, and Supersti-
 "tions: Which likewise, if God permit, and that moderate Coun-
 "sels take not better place with us, they will infallibly effect first
 "or last: Nothing can hinder, or prevent them, but our own
 "timely Uniting, and joyning together hearts and hands, Counsels

The Publisher to the Reader.

Good Interests, Affections, Endeavours, and All whatsoever we
 shew, or can make use of for common defence, in such manner as
 is hinted in the above-mention'd Propp. 24, 25, 26, &c. But
 far above their practices; see Propp. 7, 8, 9, 10, 11, 12, 13, 14, 17,
 18, 19, 20, 23. And finally, that we do not omit to consider what
 is said concerning the Jesuits immense Wealth, most unlawfully
 gotten, and rak'd together, and of its perillous importance to all
 Princes, and States whatsoever, where they have the like ad-
 vantages, and do practise the like industries for the amassing
 wealth in a clandestine, and less perceived way. Neither do the
 Monks (or other Religious, I suppose) fall much short of their
 proportion in each kind, that is, of having, and possessing excessive-
 ly superfluous Mammon, or Riches, and of avaritious industry, di-
 ligence, and desire to get more. For this, as relating to the Je-
 suits especially, see Propp. 33, 34, 35, 36, 37, 38, 39, 41. And
 for the Interest and Power, the Consistory, and they, VIZ. the Je-
 suits, Monks, and Friars, have also now gained, and do at present
 hold, and drive on out of Christendom, that is, in the Turkish,
 Persian, and Chinese Empires; see Propp. 48. to the end of the
 Discourse.

Now concerning the Author, or Writer of the following mat-
 ters, there needs no more be inquir'd, or said of him, than what
 himself confesseth in the Title-page, viz. that he is, as to matter
 of Faith and Religion, of the Roman-Catholick Communion; but
 yet a Loyal Subject, and one that hates all kind of disloyalty (whe-
 ther in opinion or practice) as much as any Protestant in England:
 of which he is also ready at all times (when requir'd) to give the
 best assurance he can, and the utmost that the Law requires of the
 Subjects of this Nation: being indeed one, whose private condi-
 tion considered, cannot easily be thought to have any design in pub-
 lishing these his Sentiments, more than to be (under God) some
 little means of helping to prevent the manifold Confusions, tron-
 chles, miseries, devastations and blood-shed, which those hasty
 and precipitate Counsels, that some are found too ready to af-
 fluence, partly out of a mistaken Zeal for Religion, (which is im-
 truth;

The Publisher to the Reader.

synth meer animosity and haughtiness of spirit) and partly for
their own private ends, will certainly in short time bring upon
his native Country, far more grievous, than any they have yet
felt, or seen in War: And therefore prayeth, that his good and
dutiful Intentions being accepted, his oversights: (in case any
such be found to have slips his Pen, worthy of remarque) may
receive a mild censure, and be look'd upon as the Effects (for so
they are, I appeal to God) of a most pure, and intense affection for
the good of this Nation in general; and in particular for the
Health and Well-being of his Majesties Royal Person, for his
safety and preservation from all dangers, publick or private,
and for his long, happy, and peaceful Reign over us: likewise
(as duty requires) for the health and happy return (when it
shall be safe for him) of his Royal Highness: and in the mean
time for the inviolate Conservation of all his Princely Rights,
Titles, Dignities, and Prerogatives to him and his Heirs; and
for the frustrating of all those desperate and destructive Coun-
sels and Practices, which are said to be carried on for the
disinheriting of his Royal Highness because of his Religion:
than which design, nothing ever was, or can be thought of,
more Unadvised, and tending to the Nations ruine; or that doth
more evidently proclaim it self to be the very counsel, and project
of those our deadly enemies here complain'd of: who have by some
of their hired, or brib'd Agents amongst us, clancularly and un-
derhand procur'd it to be set on foot, on purpose to involve us
in endless and inextricable troubles, contentions and mischiefs
following upon them; from which God in mercy deliver Us,
and cause us to see (I say not only the iniquity, injustice, illegal-
ness of the Project, which are apparent to every eye, but) the
manifest impossibility of ever carrying it on, and maintaining
it against so many and great oppositions (both domestick and
foreign) as will undoubtedly appear against it, when the re-
solution shall be once taken, and form'd into an Act of State:
Which that it may never be, nor the traiterous phansie ever
be thought worthy of motion, but rather be look'd upon with
horreur,

The Publisher to the Reader.

horror, and rejected with deserv'd indignation by all the good Members of our ensuing Great Council, the Parliament, as also by all Good Patriots, Lovers and Well-wishers of their Countries publick, and common Good, Peace, Tranquillity, Quiet, more than their own Wills, private Passions, Interests, and Concerns, is, and ever shall be (as both Duty and Conscience binds) the daily, and most earnest Prayer, of (Good Reader) Your loving Country-man, and most hearty Well-wisher of the Best Things to You from God.

August 25th. 1679.

N. N.

A NOTE concerning ERRATA.

THE PRESS hath done its part so well in this little Thing, that unless a diligent perusal deceives me much, there is not to be observ'd one fault worth correcting, save only in the word *Hypocrisy*, pag. 17, Prop. 26. line 11. for which, if thou readest *Hypocrisy*, I have no more to say, but *Cave & Vale, Lector.*

T O

My dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the book of the same title, which you have been good enough to send me. I have the pleasure to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Your obedient servant,
 J. N. N.

N. N.

August 21st. 1870.

A Note concerning ERRATA.

The Press has done its part so well in this little thing, that it is a diligent perusal deserves me much, there is not to be observed one fault worth correcting, save only in the word Hypocrite, pag. 17. Proposed line 11. for which, if thou readst Hypocrite, I have no more to say, but
 Yours &c. J. N. N.

TO THE REVEREND,
His most Honour'd good FRIENDS,
Mr. H. Tb. and Mr. N. Tbr. Di-
vines, and Dignitaries of the
Church of *England*.

*Leverand; and my much
Honour'd good Friends,*

C Concerning the business, whereof I lately promised to give You some account by Writing, being a little straitned in point of Time, I must crave Your pardon, if you find not that good method and order observ'd in the following Lines, which might have been wish'd; and that I presume to deliver my Thoughts to You in such an indigested manner, as I fear I shall be forc'd to do for want of time, that is to say, not in the form of a continued, and coherent Discourse, but of distinct, separate Propositions, set down hastily, as Things come to mind. However, I think this Benefit may come of the course I intend, that delivering my self in this manner, you will, perhaps, somewhat more distinctly, and particularly perceive what my mind is, and what sense and apprehension of things I have: which I confess is the principal thing I aim at; as well to ease my own mind, as to understand what yours will be of the whole matter. I can hardly doubt, but in some things you will think me a little too apprehensive, and that I do overshoot my self in suspicion. But for that (*Gentlemen*) appealing to God for the sincerity of my profession herein, I think it sufficient to say, it is a case, wherein I had much rather be blam'd for want of *Discretion*, than for want of *Affection*: and so I may be, though in never so low a degree, an
a occasion,

occasion, or means, of preventing the sad mischief and trouble, which I verily believe threatens this Church and Kingdom, from the practices of certain Men, who pretend Religion much, but mind it least of all, I shall not be unwilling to be accounted a *Fool*, or *Mad-man*, if need be.

As I have already told you, I can frame no particular accusation against any Person; but must confess, my Fears and apprehensions are only of *dangers* and *ill practices* in general, and for the most part upon *general presumptions* and *grounds*: so that I cannot but doubt likewise, that this will be objected against me, and made a great argument by some to discredit what I say, *Viz.* that I do only *suspect*, and *not prove*. But let them make their advantage of it. I am content to lye under this censure too for a while, rather than that my Country should want the benefit of some timely admonition, and warning given them, to beware, how they suffer themselves to be practis'd upon, to their own and the publick ruine. Dangers of this nature must be fear'd, and apprehended, a little before they evidence themselves, or else God help us. For the satisfaction (I hope) of all that will judge indifferently, it may suffice, that with a clear conscience I can, and do appeal to God, *the searcher of hearts*, that I suggest nothing, either by way of charge, suspicion, accusation, or otherwise, which I do not verily conceive my self to have *just and sufficient ground* to suggest, and to *think*, and *speak* of Things so as I do, either from *their own printed Books*, or from *their private Writings* (which I have at times seen, and transcribed for them) or from what I have *heard from their own mouths*, or *the mouths of their friends and confidants*: except only some few things, which here and there I collect, *à paritate rationis*, or by way of argument, from what I have undoubtedly *heard*, or *observ'd* from themselves, and from *their Books, Writings, Mouths*, respectively.

All that know, and duly consider how industrious this Party is, to pursue and promote their proper Interest, will (I doubt not) acknowledge this for a truth, *That what they hold*
lawful

lawful to be done, they may be justly presum'd to do, whensoever opportunity serves, and that they see it conducive to their Interest to do it. Therefore to shew how they are principled in point of opinion, touching the lawfulness of the things here in general charg'd upon them, or suspected of them, I shall not forget, in convenient place, to insert some few of their Maxims, serving to that purpose.

One thing I have yet farther to add, not in the quality of a reason, to move others to regard what I say, (though it be, I confess, some little occasion of satisfaction to my self) but only because I judge it not improper to be imparted to you (my Honoured Friends) and that I am particularly desirous to hear your opinion of it. It is this: That being my self a Roman Catholick, and frequenting the Sacrament of Confession, as Catholicks use to do, I have had frequent occasion to mention these following matters, at least the general Heads of them, to my (then) Ghostly Fathers, as things that carried a semblance with them of very rash judgments against so great Superiours, and against Religious men, and upon that account as being matter of sin, or just scruple, to me. But neither could I ever hear any thing from them, that gave me the least satisfactory assurance of the contrary, Viz. That it was not in any sort so as I fear'd and suspected of them, (though they were Jesuits, for the most part, to whom I made my confession, and such Men as could easily have given me assurance, had they known it to be otherwise than I suspected:) neither could I ever find any Benefit by confessing them. But though I have ever made it my earnest Prayer to God, and still do every day, that he would give me the grace to judge rightly and justly of all Men, and not to be transported with any judgments, or suspicions concerning others, contrary to Truth and Charity: Yet these still continue, and rather grow, and encrease upon me, than otherwise, disquieting my mind, more or less, almost every day; being commonly the last things that leave me at Night, and returning with the first in the Morning. And this hath been my

my condition these many Years: Which seeing that my conscience, on the other side, clears me from bearing any grudge, or offence of mind (upon my own, or any other Man's account) towards any Person, or Persons living; and that even in relation to those, whom in the general I cannot but think and suspect to be very faulty, I find not my self otherwise affected, than most truly to love, honour, and respect them for their *Calling and Characters* sake. I cannot but for this reason also a little the more yield to my own fears, and think, that in *fearing and judging* so as I do, my fear is not altogether *wish- out cause*, nor my judgment much *contrary to Truth and Cha- rity*. However, such as they are, in order to receive your further *Counsel and Direction* concerning them, I take the Boldness to present them to You, in the plain Form that followeth.



The SENTIMENTS of N. N.

Touching the

ROMAN

Consistories,

DESIGNS and PRACTICES, &c.

The First Proposition.

THat though the *Roman* Catholick Religion, in the Principals thereof, *Viz.* so much as is grounded upon *Christian Tradition*, the *Universal practice of the Church*, or the *Authority and Definition of General Councils*, be (in my perswasion) undoubredly the True Christian Religion, and in all the parts thereof Good and most *Acceptable to God*, and consequently also most worthy to be embraced, and professed by all Christians: Yet through the infirmities of Men, and the *Vicious corruption of Times*, hugely declining in point of *Judgment*, as well as *Manners*, from primitive and pristine integrity, to my extream grief and scandal, I find it to be here in *England*, of all others generally speaking, an affair, or business, most *Unfaithfully* and *Unworthily* managed by *Those*, who in vertue of their respective *Callings* and *Offices* in the Church of God; have the chief management thereof in their hands.

Note:

(4)

“ The ingenuous Protestant Reader will not (I hope) be offended, that such a Proposition as this is set in the Front of my Sentiments, is being neither by way of Challenge, nor out of any private confidence, or presumption set down, but merely and simply as a profession of my present Belief; which being (as I said) sincerely Roman Catholic, I thought it not Unnecessary to intimate so much briefly in this place, as well to prevent Scandal-taking by some, who may be too apt to interpret things to the worst; as to shew, that though in the following Propositions I be to mention with great dislike, many Things of private opinion and practice amongst Roman Catholics, yet I do it with a clear conscience, and without any (the least) prejudice to that Faith, which I hold in common with them, upon the grounds mentioned in the said Proposition, Viz. Christian Tradition, the Authority of General Councils, &c.

Proposition II.

2

Who are meant by those, who have the chief management of Catholic Religion in England, is sufficiently known; therefore I say in the second place, That neither the Consistory of Rome, nor their principal Correspondents, (which, as I said, are the Jesuits, Monks and Friars, with some few others of the English and Irish Clergy, pension'd by procurement and help of the Jesuits, &c. and therefore wholly dependent on them) do at all seriously desire any general advancement, or liberty of Catholic Religion, nor any General Conversion of the People of this Nation from the Errours of Protestantism: But only make use of that pretence for their reputation sake, and the better to carry on their own private, and more intended Designs; which are Ambition, Honour with Ease, Emolument, Power, Authority, and the like.

Proposition III.

3

That if any credit may be given to Persons of their Quality, and to their frequent, publick and most confident Asseverations, it cannot be doubted, but at the time of his Sacred Majesty's most happy, and long-wish'd for Restauration, Things were at such a pass, and the Cause of Catholics, as well as other Dissenters, so-favourably look'd upon by all sorts of People, that had those, who pretend to the chief care of Religion, as well here at home as abroad, seriously and in good earnest desired the advancement thereof, it might have been procur'd, even by

(3)
an Act of Parliament; in such good measure; as that it should have been free for them, (I mean for all *Catholicks* of Loyal and moderate Principles) privately to have exercised their Priestly Function in all the parts of it without danger, or molestation; though not, perhaps, to an absolute repeal of all the Statutes against it, or them. Now what should move both the one, and the other of these Parties so deeply, and heinously to prevaricate in a cause, so worthy of their best endeavours, and which they will seem so much to own, must be left to private conjecture: which yet, if we consider things well, it will not be hard to make.

Proposition IV.

I say therefore, that one principal Reason, why *Those* here in *England*, did not effectually endeavour this liberty of Religion, when time was, (so as they might and ought to have done) was without doubt in great part their *Unwillingness* to be oblig'd to the duty of *Preaching*, which would then have been generally expected of them, and whereto they have so little *Affection*, (their *Sufficiency* I shall not question, knowing it by experience in some, and not doubting it in others) that in all the *English* Orders, *Viz.* of *Jesuits*, *Monks* and *Friars*, there were not Three Persons to be found (when enquiry was made about it by some that had Authority) willing, or inclinable to undertake that most necessary charge in any constant manner. Not to mention their like *Unwillingness* to conform to that more strict regularity of life, manners, habit and conversation, which the Gospel, and many holy Canons of the Church require of them, and would then (if Religion had been made free) as well for their own honour, as for good example, and conscience sake, have been no less look'd for at their hands.

Proposition V.

That the reason, why the *Consistory* also neglected this opportunity, (and thereby in effect betrayed that cause, which they pretend so much to maintain) was really no other than this, That they do not indeed care for Religion, nor mind, or look at the advancement thereof, either in *England*, or any where else, farther than it serves for the advancement of the private and temporal Interests of the Court and City of *Rome*: Which, in relation to *England* alone, is manifest enough, even from

1660.
or
1661.

hence, *Viz.* that though the general Unqualifiedness of their Churchmen here, were by some, sent from the *Consistory* with particular authority to enquire into that affair, so much taken notice of, that thereupon, and for no other reason, not without some resentment, they Voted, That it was not for the honour of Catholick Religion, that the profession thereof should be free in *England*, but rather still to remain under Persecution; although, I say, this matter were so long since sufficiently taken notice of by Those, who want not authority to do well, if they pleas'd, yet neither then, nor since, has there been any good order taken for the redress of those abuses, and supplying those patent, and scandalous defects, which they found, and made shew to be much offended at. But on the contrary, instead of reforming what is known to be amiss, or quickening up that most grievous and scandalous Acedie of Ecclesiasticks to a better performance of duty, letting all things remain as they were, or rather to run on from bad to worse; as time in the revolution of a few years will further shew, to the deserved shame both of the one and the other.

Proposition VI.

6. This therefore may be laid down (I think) as an indubitable Maxim, and matter of Consideration to all Princes, and People of Christendom, That the Interest of the *Roman Court* and *City*, (and not the advancement of the Religion; the advancement of their profit, the advancement of their Extravagant Authority and Power, (and not of the true Catholick Faith and Religion without these) is the thing, which the *Roman Consistory* looks at in all their Counsels and Proceedings: it is the *Cynosura*, by which they steer all their courses.

Proposition VII.

7. It is likewise evident, that in order to this end, *Viz.* of advancing their Temporal Interests and Grandeurs, they have wholly laid aside, and do totally neglect all ways, and means of advancing Religion, here in *England*, that are fair, open and proper, and such as might have been attended unto with permission of the State, and had its effect by the free and deliberate consent of the People themselves, as it ought to be: and think only of the ways of Policy and Power: of Policy to surprize us, and of Power to compel us, when they shall see time: In the mean while waiting

waiting to this purpose the opportunity of finding (or otherwise of making) some Foreign Prince, or Princes, our Enemies: into whose hands, what by the help of Domestick Factions, what by their own evil practices, they doubt not but to be able, in time, to devolve the Sovereignty of these Nations, and by that means to promote their Temporal Interests (Viz. Profit and Power) here, more than they can hope to do under the present Government: which God preserve, and establish.

☞ Since the writing hereof (which was about Ten, or Eleven Years since) something has fallen out concerning his Royal Highness, the Duke of York, which may make it probable, that the Consistory will use all their Interest and Power to promote his Rights, and Title in Reversion. To which I answer, it may be so they will, if they can see no other way of proceeding more advantageous to themselves. But be sure they will do nothing without Stipulation, and forcing his Highness (for the gaining of their favour) to condescend to some conditions, or other, less worthy of his Highness's Princely Dignity and Honour; and no less contrary (perhaps) to the Liberties and Freedom of These Nations. How much better therefore were it, that his Highness were called home, and that (for more security) by the Joynt-authority and Votes of Both Houses of Parliament; where, his Rights first solemnly acknowledg'd, Consultation may be afterwards freely had concerning such Laws, as shall be judg'd necessary for preserving, in time to come, the Protestant Religion, by Law now established, in its full Liberty, with all the Rights, Privileges and Immunities by Law belonging to the Ministers thereof against all attempts whatsoever, made by what Persons, or Powers soever, and upon whatsoever pretences: Unto which Laws, with convenient Salvo's and Proviso's, for the Liberty of his Highness's Person, and Domesticks, there's little doubt, to be made, but his Royal Highness, for the full satisfaction of all the good People of these Nations, and for the quieting of mens minds, will readily consent, and oblige himself as far, as can be requir'd of him by the wisdom of Parliament.

Proposition VIII.

That it is the Interest, and also the avowed Policy of the Roman Court, in order to the perpetuating, and establishment of their own Domination and quiet, to keep all other Princes and People, as much as may be, in continual trouble and commotion, and if not in some actual War, and Hostility, yet at least in jealousy one with another: and more especially
such

such Princes and People, as are either her professed Enemies, or not so much her Friends, as it is pretended they should be.

Proposition IX.

9. That in order to this end, *Viz. the prudent management of their Interest*, the *Roman Consistory* maintains her Instruments, and Agents in all the Princes Courts, that are of any consideration in Christendom: Some *publick*, and commonly known, as *Nuncios*, *Internuncios*, *Legats*, &c. where they will be admitted: others *secret*, and *not known* to be what they are: the chief business, both of the one and the other (respectively) being to observe the Inclinations, Passions, Humours, and several Interests of Those, who sit at the Helm of Government, or are any way considerable in State; and accordingly by their dexterous Insinuations and Compliances to work upon them, and to dispose and temper them, so far as they can, to such resolutions, as are best agreeable to their own designs, and to the designs of the Court from whence they come: or otherwise, if they cannot, yet at least to stave them off, and keep them, as much as is possible, from being Enemies, or acting anything contrary to the *Consistorial* Interest: which is, as it were, their *Aftergame*.

Proposition X.

10. That by means both of the one and the other, but chiefly of those of this latter sort, *Viz. Unknown, conceal'd, and disguiz'd Agents*, it is in the power of this *Roman Court*, more or less, and at all times, ordinarily speaking, to excite and stir up (almost) what proceedings of State she pleaseth, and also to allay and put stop to them, when she sees cause; to advance, and likewise to obviate, and hinder what designs and resolutions she thinks fit; and in fine to foment and enflame what factions, and to dash together what Parties (and what Persons) she finds it to be expedient, and conducible to her own ends.

Proposition XI.

11. That as by her *private* and *unperceiv'd* Instruments the *Consistory* moves War, and Diffention, and is cause of much mischief and disorder in the Civil

Civil Government, and State of Princes, so by her *publick, known, and avowed* Ministers, (such as are *Nuncios, Legates, and the like*) she doth no less studiously (I mean in outward appearance) negotiate, and labour the procuring of peace, and redress of publick disorder. But all for Interest sake, and more out of *policy, than conscience*. For thereby she maintains her own reputation amongst Christian Princes; and by the peace which she procures, is not unmindful, as occasion serves, to make her *own* particular advantages.

Proposition XII.

That it is much to be fear'd, his Sacred *Majestie*, through the Unhappines of his being abroad so many Years, together with all his Chief Counsellours, and Ministers of State, then abroad with Him, did become more or less obnoxious to the Counsels, and Practices of the Roman Court: and that partly by pretence of *doing good Offices*, and partly by other Arts, such Ministers and Agents of the *Consistory*, as we now speak of, have gain'd too great an influence upon his *Majesties* Court, and Counsels: if they did not also force them, through the sad exigency of their affairs, to some compliances with that Court, beneath his *Majesties* Honour, and contrary to the just Interests of the Nation.

Proposition XIII.

That it is not much to be doubted, but this said Court, or Consistory of *Rome*, having by their practices with and upon the late *Usurpers, and Rebels* here in *England*, and by their *Dividing Counsels*, brought things to such a pass, as that it was both *feasible*, and also for their Interest, that his *Majestie* should be restored; they did upon that account, *viz.* for their Interest-sake, and not for any *good will*, effectually contribute therunto, and by their several Agents and Instruments co-operate, and help towards the most happy, and most just Restauration of his Sacred *Majestie* to his Royal Throne and Dignity; and that by the advantage of this service (how much prejudice, and mischievous disservice they had formerly done him) they do yet hold, by some *conceal'd, and less known* Instruments, a great and very powerful influence upon his *Majesties* Counsels and Court.

Propositions

Proposition XIV.

14. That 'tis as little to be doubted, but the late Unhappy War with the *Dutch* was (originally) the project, and contrivement of such *Roman Emissaries*, and Counsellours as abovesaid, who under disguise and shew of Friendship haunting the Courts, and Supream Councils of both Nations, do equally abuse Both by such feign'd, and subtile pretences, as they are ever furnish'd withall, and sutable to the Inclinations of Those they have to deal with: as in this present contest, with *Honour* and *Victory* on the one side; of *Profit* and *Emolument* to the other: but with a success to Both, answerable to the advisedness of the Undertaking, and to their *Good Will*, who really engaged us in the quarrel.

Proposition XV.

15. Nor can I but think, for the same reasons, that the late Unhappy disgrace of my L. Ch. H. with his Sacred *Majesty* and the Parliament, is another effect of their subtile, and malicious practices, of whom we now speak; offended with him for being so much an enemy to the said War, as he is known to have been; and for so effectually and happily procuring the present peace: Both which actions of his were little to the Guilt, or good liking of the *Confissory*. Yea, I verily think, if the Truth of such Things could be known, and matters examined to the bottom, the chief crimes, of which my Lord Ch. stands accused, would (if real) be found to have been the effect of their own temptations, who have now, for the reasons last mention'd, under-hand procur'd his ruine for them: and particularly, that his preferring of Presbyterians, doing ill offices, or neglecting the Indigent loyal Officers, together with the business of *Dunkirk*, and (generally) all those other matters, which were first exhibited, or said to be exhibited against him in Parliament by the E. of *Br.* there is none of them, but (if his Lordship were rightly charged with them) he may be thought to have consented unto, and proceeded in them, according to the direction, and at the instance of this Party; with whom, at his first return into *England* with his Sacred *Majesty*, it is certain, if *Jesuits* themselves may be credited in the affair, he had intimate intelligence; and was no less confided in by them. Neither is it any disallowed policy, or practice, with the *Confissory* (though they have scarce any President for it, but whar Satan, and his Kingdom of Darkness

Darkness affords) to tempt, by some instruments, to sin, and to prosecute, and punish by others,

Proposition XVI.

Bad Counsel likewise it was, (however unwarily admitted, or permitted by us) and, I make no doubt, coming originally *from the same advisers*, that his Royal Highness should so perpetually engage himself in these Sea-fights, as he hath done all along, first and last: wherein, doubtless, his destruction was more particularly aim'd at by this party, than any thing else: though hitherto it hath pleas'd Almighty God to preserve him in such particular manner also, as may tell the perfidious contrivers of his danger, how much their Counsels are displeasing to him, and contrary to the counsels of Heaven. May it please the same Divine Goodness ever to protect his Royal Highness from the Machinations of whatsoever Enemies, and from all dangers and mischances; and to make his Princely heart duly Thankful, and observant of Divine mercies, that he may heap more favours and mercies upon him. In the last War there are said to have been some particular provocations given him, and indignities put upon him by the *Dutch*. Whatever they were, his Highness may do well to look upon them as the projects and contrivances of this sort of men, done on purpose to incense him, and render him irreconcilable to that Nation. However that his Highness would more value his Princely Person, (on which the welfare of Three Nations doth so much depend) than to seek revenge with such extream peril to himself, I am sure, cannot but be the sense and prayer of all that love *England*, or the Royal Family.

16.

Proposition XVII.

That these Agents of the *Confistory* (I speak still of those, who are *clandestine* and *not known*) do, not seldom, but almost perpetually act contrary to one another, according as their design, and the subject they have to work upon, do require, and little doubt there is to be made, but that there are in *England*, (and have been all along our late Troubles) of this company, and sort of men, those that under disguise do both act, and plead for all parties: some for the Presbyterian, others for the Independent: Some for the Anabaptists, others for the Quakers: yea some, perhaps, even for the Protestant Church it self, and Clergy of *England*;

17.

England; though most feignedly, and hypocritically all, and only to drive on their own design; which is to multiply dissensions amongst us, and to keep the several parties at as great a distance, and disunion of hearts and counsels as they can. And in this craft they have thriven so well, that from what I do certainly gather from the mouths and profession of some of them, I can make little doubt, but that at this present all, or most of the principal, and leading Men in all the dissenting Parties in *England*; are, if not brib'd, or pension'd, yet some way or other purchas'd, gain'd, wrought upon and abus'd (mediately or immediately) by these Ministers and Agents of *Rome*. I do not except that religious, and honest Gentleman, (and sincere *Royal Convert*, I hope) Mr. W. P. himself, when living.

Proposition XVIII.

18.

That the general drift, and design of these Men, being to make all parties as discontented with the State, and present Government, as they can, and the Governours themselves odious to the People, to this end they want not fit Instruments, privately, so far as they can, and find it expedient, to mis-counsel those, that are chief in Government, and by the advantage of pleasing, and complying with their natural affections, and passions, to mis-lead them into such courses, and to engage them in such resolutions, as tend to nothing more, than to expose their persons to publick hatred and contempt, and their affairs to danger.

Proposition XIX.

19.

That it is generally (and no less certainly) true, both of the Princes and People, of the several States, and Regions of Christendom, that they do (all of them more or less) render themselves obnoxious to the practices of the *Roman Court* by this means; that is to say, by their unwary and ill-advised pursuing of their private passions, and Affections, of their private, and particular Interests, Animosities, Ends, without due regard to the dictates of *Reason, Religion, Piety, Justice, and Virtue*, which is requisite: and that the crafty, compliant managing of Peoples Inclinations and passions, by the hands and industry of such Agents as she makes use of, is (to speak the truth) the very *Neptunus Trident of Rome*; (*hæc movet & componit aquas*) I mean, it is the chief Art and Engine, whereby that Court; (not much unlike the Woman mentioned

tioned in the Apocalypse, *sitting on many Waters*.) moderates at this day the publick affairs of Christendom, and tempers them all to her own interest. Apoc. 17. 3.

Proposition XXI

Now, as the designs of the *Roman Confistory* are, in a manner, wholly mundane, secular, and aiming at temporal Things; to wit, the upholding, and advancing in what they can, their worldly Interests of *Profit, Power and Authority*, &c. So are the *Principles* by which they act, and the *Doctrines* and *Maximes*, by which the Divines attending that Court do instruct, and direct them, no less corrupt, spurious, and perniciously different from the genuine *Maximes* of Christ's Holy Gospel, and from the true Primitive, Catholick, and Apostolick Doctrine of the ancient Fathers. Evil and debauched practices suppose most commonly a debauch'd, and perverted judgment; it being not, otherwise, so easie for Satan to tempt persons, especially of Sacred Character and Function, to the Transgression of Divine Law, without first perverting their Understanding with false Notions, and Opinions; by means whereof they are made to think it, either no sin at all, to act contrary to what the Commandment of God requires of them, or at most but light, and *venial* sin; which by another error, no less dangerous than the former, they make no account of, nor scruple to commit, whensoever their passions, or corrupt Interest inclines them thereto. Neither can it be denied, but what through immoderateness of Disputation, what through vain subtilty of speculation, (wherein every one strives to exceed each other) what through presumptuous, and unadvised decision of matters, (not to say what *through direct complaisance* with their own, or others, inordinate affections, for Interest sake) the Doctrine of the Modern Schools is extremely much corrupted, and degenerated from the ancient Primitive purity, even in all the Heads of Christian Morality and Piety: of which, with God's help, a further account may be given in due time, and place. At present it may suffice, only to mention some few *Maximes*, that are, more than ordinarily was wont to be heretofore, put in practice, and pursued by the *Roman Court*.

20.

CONSISTORIAL THEOLOGIE; OR, A COLLECTION OF

Some few of those Corrupt, Uncatholick Maximes, which are now in chief Vogue, and Currant at Rome; and by which the Resolutions and Proceedings of the Roman Consistory are at present governed.

I. **T**HAT Catholicks may in some cases so far dissemble their Religion, as to deport themselves, both in Religious Assemblies and otherwise, as Protestants, or any other Sectaries: Which Proposition is variously defended by them.

Some assert absolutely, that a Catholick living, or having occasion to be, and abide in any Uocatholick Country, be it with Hereticks, Turks, or pagans, if he be not known to be a Catholick, may without scruple conform himself exteriorly to all the Rites, and Customes of that Country, even in matters of Religion.

Others limit, and restrain this Liberty only to such cases, and times, wherein he is not bound to *make express confession of his Faith*: Which cases being so rare, and seldom, as they are taught to be (*Viz.* when one is publicly questioned for his Faith before Authority, or the like) it comes to the same in effect with the former assertion, *Viz.* that where a Man is not known, nor suspected to be a Catholick, or a Christian, he may, if he will, feign himself an Heretick, or Pagan.

A Third sort require the *Pope's* Dispensation to do this; that is, to dissemble their Faith: and certain it is, if any credit may be given to Priests themselves, and to their own Writings, That the *Pope* doth grant such *Faculties* to *English Missionaries*, (and no doubt to others too, where like cause requires it) and that *ore tenus*, by word of mouth only; which I suppose is for greater secrecy, and that the matter should not be too generally, or publicly known: the *Pope* (I say) doth grant in such manner *Faculties* to Jesuits, (and other Priests) to dispense with Catholicks for going to Church, and being present *Sacris & Ceremoniis Hereticorum*, when they find it necessary.

II. That

II. That upon the same ground (*Viz.* the *Pope's* Dispensation, or Permission) the *Oath of Supremacy* is now also allowed to be taken by Catholick People; which was formerly held so Unlawful: and they give a reason for it, *Viz.* because there is now (so they pretend when, and where they think good) a better Understanding between the Court of England, and Rome, than hath been in former times.

III. That for the avoidance of a greater Evil, which in prudent judgment is held to be inevitable, and certain to come to pass, a lesser evil may be both counselled and practis'd; Understanding in Both cases the evil of sin: that is, 'tis lawful to commit a lesser sin for the avoiding of a greater, which by no other means can be avoided.

They usually give examples of this in smaller matters; as if I know a Thief intends to rob such a poor Man, as I cannot otherwise save from being robb'd, but by telling the Thief, where he may have a greater prize, *Viz.* by robbing a rich Man, I may both tell him where it is to be done, and persuade him to do it, and the like. But who seeth not how easily the *Maxim* (if taken for a truth) may be extended to things of greater consequence? As for example, the publick profession and prevalency of Heresie, being in the judgment of this Court incomparably the greatest of evils, to hinder the growth, and establishment thereof, otherwise judg'd inevitable and certain, what other evil and sinful practices may not, by virtue of this *Maxime*, be allowed; and set on foot? as the raising of Dissension, and War, the multiplying of Sects, and differences in religion amongst those who are already Hereticks? What Treasons, what Massacres, yea even of Catholick people too, if they judge it may conduce, or be necessary for the rooting out of Hereticks?

IV. That the *Pope* under Christ is Lord, and proprietor General of the whole Universe; and that in order to the Administration of Christ's Kingdom upon Earth (of which he is held to be Supreme and Perpetual Vicar, or Vice-Roy) he may dispose of all the Temporalities of the World, as he thinks good; and that he hath the same Dominion in Things; as Vicar and Deputy, which Christ hath as Sovereign: and that by virtue thereof that Text of the prophet *Jeremias* (chap. I. 10.) is literally true, and to be understood of him, *Constitui te hodie super gentes, & super regna, ut evellas & destruas; ut disperdas & dissipes, ut aedifices & plantes*, with diverse other Extravagancies of like nature attributed to him, justly abhorred and long since confuted, as well by Catholicks themselves, as Protestants.

However standing yet, as they do, Uncensured, and passing in the quality of probable opinions at Rome (where all probable opinions are also practicable, when occasion serves) whose estate can be thought secure (whether

(whether Princes or Peoples, whether Sovereigns, or Subjects) from the mischievous effects of them? what wicked and destructive practices may not the Consistory, when they please or see occasion, warrant and allow to be put in execution, by confidence of such opinions? what firing of Cities, Towns, Escurials, or Palaces-Royal; what betraying of Forts, Castles, Places, Ships, &c. what Robberies, what Murders, and Assassinations of Men, may not, upon this pretence, be perpetrated and done, with many other like out-rages both publick and private? *Omen avertat Deus*, God grant we may never feel the effects of such opinions. But if the Pope be Lord of all (as they forbear not to profess, where they dare speak their minds freely) and that he may dispose of all *Temporals* (our Fortunes and Lives too) *in ordine ad spiritualia*, as they say, what may not this Nation, and all others in like condition with it, have just reason to fear?

V. That upon the same ground, (*Viz.* of being *Christ's Vicar upon Earth*) the Pope hath *Jus Belli* (the right of waging War, and of using Temporal Force) against all Nations and People, that live not in communion, and due obedience to the Church.

Now seeing he not only accounts us *Enemies*, and *Rebels*; but every Year, by his Bull of Excommunication proclaims us such, and that we are commonly stiled *his Rebels* by those that come from him; it is left to common prudence here likewise to consider, what clandestine and treacherous mischiefs may not, by order and direction of this Court, be practis'd against us upon this score, remembring that of the Poet,

Dolus, an Virtus quis in hoste requirit?

All courses are held lawful to damnifie, and destroy a declared Enemy.

VI. That in order to the advancement of Religion, and as *Christ's Vicar*, the Pope may do whatsoever God can do, if it be in his power, that is, excepting only Acts of Omnipotency, and such like; and particularly, that *in order to good ends*, he may make use of evil and wicked Instruments; and according as it is said of God by Saint *Augustin*, that he doth *bene uti malis hominum voluntatibus*; so they talk of the Pope. The Pope may not (say they) by himself, or by others, bid any Man sin; but knowing his inclination to sin, he may effectually comply with it, and make use of *his sin* to some good end of his own. Neither may he bid, or command any to tempt others to sin; but knowing them to be so wickedly disposed, that they will do it, he may place them in office, or put them in favour, and give them opportunity with persons, whom they may tempt, and whom he knows subject and apt to be tempted. This, they say, he may do, if it be judg'd expedient for the advancement of his better, and greater designs.

So

So that, if it be for the interest, or according to the designs of the Consistory, that a Prince, or other Person in the State and Government, be made publickly odious, and contemptible, by reason of his Vices, the Pope (or rather the Consistory and Court, in whose power the Pope is little less than captivated, as to cases of this nature) by Vertue of this Maxim may set, or use its interest and power for the setting of such Ministers, and Servants about him, as shall daily tempt, and sollicite him to evil, and to all manner of courses, that may render him odious and contemptible to his people.

VII. That by vertue of Christ's words to Saint Peter, *Matth. 16. 19. Quicquid solaveris super terram, erit solutum in caelis, &c.* The Pope may dispense with, and loose all bonds whatsoever betwixt Men, that he shall judge expedient, and fit to be loos'd, in order to his Ends, as Pope and Vicar of Christ upon Earth. But enough hath been said for the present of Consistorial Doctrine, or Maxims. I return now again to my own Propositions, and say,

Proposition XXI.

That in pursuance of these (and the like) false and nefarious Principles, and in further neglect, yea even contempt, and defiance of their duty, and of the true means, order, and way, by which they ought to endeavour the advancement of true Christian Catholick Religion, *Viz.* Preaching, Exhorting, Charitably-admonishing, amicable, and friendly reasoning, and the like, many of the Pensioners, and Missionaries of this Court, stick not, (where they dare be free, and open) to profess, that it is not the Word, that must do the work in England, but the Sword, and that the Pistol will confute Heresie more to purpose a great deal than the Pen; with other like speech, which is observ'd sometimes to fall from them, shewing (as I verily perswade my self) a most wicked, and hostile resolution to be taken up by the Consistory of reducing England (if ever they shall be able) to the Communion of the Catholick Church, and obedience of the Apostolick See, not by any fair, proper, Christian and Apostolick means, or endeavour, but by Fire and Sword, Compulsion and Violence, and with all the Miseries, and Calamities, that War and Foreign Tyranny can bring upon us; unless God of his Goodness in mercy prevent it.

Proposition XXII.

22. That to prepare the way to this work, and to facilitate the bringing about their design, it is their business at present, as much as may be, to keep up the Divisions that are amongst us in point of Religion, and by all arts, and means to obstruct, and hinder a perfect reconciliation, and a firm Union betwixt his *Majesty*, and the generality of his Subjects; that so all Parties remaining still in the old Fend, and at distance one with another, and all likewise more or less in disgust, and disaffected to the Royal Government, and Interest, we may all, for want of Union amongst our selves, be the more easily subdued, when time shall be, to the yoke they are making for us.

Proposition XXIII.

23. That therefore to prevent the hideous mischief, that will certainly, first or last, follow, and fall upon this Nation, through the wicked practices, and industry of this Party, if timely care be not taken to the contrary, and to disappoint the devilish designs of those, who machinate, and project such misery to us, the only, and most effectual means (under God) would be, if all True hearted *English*, of what Judgment soever in point of Religion, could be perswaded timely to unite both *Counsels* and *Affections*, (for one of These, without the other, will do but little good) and to be jealous of every thing, or motion, that tends to disunion, either of the Subjects from their Sovereign, or of the People amongst themselves.

Proposition XXIV.

24. That this Union can never be permanent, and cordial, unless some convenient Liberty of Conscience, and Free-exercise of Religion, (at least in private) be granted to all Dissenting Parties whatsoever, without exception of any, that profess themselves Christians.

Proposition XXV.

That this Liberty granted, and a perfect Union of all *English* hearts following upon it, would, with God's help, effectually secure us against all evil practices whatsoever of this nature, and more disappoint the designs, and counsels of our enemies, than any other courses, or counsels, that can be taken by us: and it being likewise a thing so consonant to the common grounds of Protestant Religion, it cannot well be opposed by any Protestant, nor would be, I verily believe, if once well set on foot, by any Persons, but such as care not, how much they Sacrifice the Peace, and publick Welfare of the Nation, to their own Pride, Passion, and worldly Interests.

Proposition XXVI.

That therefore the deposing of all animosities, rancour, and ill-will against one another upon the account of any differences in Religion, is a thing to be wish'd, pray'd for, and endeavour'd by all sorts of People, that pretend to Religion, as a thing far more consonant to Christian Piety and Charity, and most conducing to our present, and future safety: and especially that great prejudice, which too many *English* are apt to have against those of the *Roman Catholick persuasion*, if they rightly consider'd the matter, both Charity and Prudence would perswade them at length to lay it aside, seeing it hath hitherto serv'd for nothing, nor ever will serve to any other effect, than to be a plausible, and easie means for Ambition, Covetousness, Cruelty, and Hypocrisie, to advance themselves into Power, and to exercise their Tyranny over us. A Truth, which this Nation hath been taught by so late and sad experience, that we cannot think, many Persons will be found in the whole Nation to dispute it.

Proposition XXVII.

Wherefore verily judging it an Expedient most fit for the general, and secure Settlement of the Nation in Peace and Safety, I shall take the boldness to wish, That Liberty of Conscience to all Christians professing Faith in God, and in our Lord Jesus Christ according to the Scriptures,

were by Act of Parliament made such a *Fundamental Law of State*, as that it should be Treason, or a *Premure* Unpardonable, for any Person in time to come, whether in Parliament, or out of Parliament, to speak against it, or to wish, motion, or argue for the Repeal of it.

Proposition XXVIII.

28.

That in such case it would be the duty of us Catholics, in order to our having the benefit of the general Indulgence, and Liberty aforesaid, to be willing and ready at all times, to give the State *sufficient assurance* of our *Fidelity*, and *Loyal Affections* to his Majesty, and the present Government; and of our having nothing to do with the Pope, Consistory, or Court of *Rome*, in any thing relating to *Temporal Affairs*, or the Government of State, but only in *Things Spiritual*, and pertaining to our Faith and Conscience.

IVXX noningoy

Proposition XXIX.

29.

That though the Oath of *Allegiance* already by Law established, be in itself both *just* and *good* for this purpose; and the taking thereof by us Catholics undoubtedly consistent with the Catholic Faith which we profess; and with the duty of good Subjects; yet because some cavillatory Objections are made against it, and the Pope, upon mis-information, hath by *some private Breves* forbidden the taking of it, to prevent all scrupling and dispute about the matter, it might be wish'd (perhaps) that a new Oath might be fram'd, comprehending as particularly and expressly all things pertaining to *Temporal Allegiance*, as the Wisdom of Parliament should think fit to prescribe: But withall by an express *Proviso* declaring, that notwithstanding any words in the Oath, we are left free to acknowledge, and give that respect to the Pope, as *chief Pastor of the Church*, which according to the Principles of our Faith is known to belong to him, that is, in matters *meerly spiritual*, and pertaining to Faith, and not in *Temporal Affairs*: wherein his Authority, *Jure Divino*, is nothing at all out of his own Territories: And as for that which he claims *Jure Ecclesiastico*, by virtue of some Canons, or by Prescription, Custom, &c. we doubt not, but these being all Titles of *Human Rights* meerly, the power grounded upon them may, upon just reasons, be limited, suspended, or abrogated, by the Sovereign Authority of each Nation, Kingdom, or State, respectively for it self;

and

and as do falls in this, and divers other Christian Kingdoms and Countries, even of the *Roman* Catholick Communion, it is avowed, or not acknowledged.

Proposition XXX.

That as the World goes, and the Inclinations of People generally are, the Parliament (we think) needs not much to fear, that upon granting Liberty of Conscience to *Roman* Catholicks, as well as others, their Numbers should much encrease in the Kingdom; and though they should encrease, yet the State being assured of their Allegiance and Fidelity, what harm could come of it? Harm indeed may come in time by the multiplying of *Church-Papists* among us; that is, of such Men, as having for their Temporal Ends, more than out of any good Faith been secretly reconciled to the Catholick Communion, are yet allowed by their Reconcilers to go to Church, and carry themselves externally in all points, as Protestants. From these (possibly) there may be danger, and a just ground of fear, lest they should be too apt to serve Designs, and Interests, not much tending to the Nations good. But from such, as merely out of Conscience, the better to serve God, and save their Souls, (at least as we verily think and believe) become Catholicks, and when they are such, do make open profession of their Faith in due time and place, (as every true Christian ought to do) what evil can be feared? especially having also given Legal assurance before some Magistrate of their Loyal mind?

30.

Proposition XXXI.

Wherefore, to prevent all manner of Inconveniences, that might otherwise come from such Persons of our perswasion, as do dissemble their Faith, and feign themselves Protestants, when they are not; As likewise the evil practices of any other *disguised Instruments*, which the Consistory, or their Partizans may employ; and maintain amongst us, it is humbly proposed and wished, that in the concession that shall be made to us (*Roman* Catholicks) for Liberty of Conscience, it be expressly provided, and enacted by Law, that all persons of that Religion, not already notoriously known to be such by their professed Recusancy, shall, in such manner, as the Parliament shall prescribe, and within a certain time limited, under pain of Death, before some publick Magistrate,

31.

frate, profess and declare themselves to be what they are in point of Religion; as also what their quality is, whether Lay-people, or Ecclesiasticks, or Religious: and if Religious, or Church-men, that they be bound indispenibly by Law to wear the Habit proper to their Calling, and Order; or at least such an enjoyed Clerical Habit, as may sufficiently denote what they are to others: and that for any Ecclesiastical, or Religious Person of the *ROMAN* Communion to be taken publicly, that is, out of their own house, or ordinary dwelling, in any other Habit, than such as is prescrib'd, that it be made Death, or perpetual Imprisonment to him. But I return to my proper matter.

Proposition XXXII.

32.

I say therefore farther, that beside *Home-bred*, and *Domestick Agents* (as I may call them) which the *Roman* Consistory uses, and has at command, in all Countries, and Courts of Christendom, generally speaking, and which under various Forms, and Masques do with incessant diligence, and industry drive on, and promote Consistorial Interests and Designs by Land, That Court wants not her like Instruments abroad at Sea, to act for her, and serve her, as occasion offers it self, *there also* no less than at home: concerning whom I hold it necessary, and a part of my duty, so well as I can, to caution my dear Country, in a few words, and to that end to present her These following Remarques.

Proposition XXXIII.

33.

It is undoubtedly certain, that the *Jesuits*, partly by themselves, and partly by their *Fellows*, *Correspondents*, and *Trustees*, are the greatest Merchants at this day in the World, and the richest Society in Christendom; (though they *Vow*, and *Profess Poverty*). I mean the richest, and wealthiest company of Men that are to be found in Christendom, United in one common Body, and Partners in one common Stock, under one common Purveyour, or Administratour; who is their *General*, together with his *Assistants*, residing at *Rome*: and that either in their own Persons, or by their *Fellows*, *Confidants*, and *Trustees*, they do drive a great, constant, and gainful Trade of Merchandise, both by Sea and Land, in, and to all Parts of the World, where they find it commodious for them: and more particularly in those Parts, from whence rich Commodities come, and where other Merchants have least Liberty of Trade.

as in *China*, and the Countries lying that way, the *American Indies*, &c. And how much this Society is link'd in common Interests, and what Servants the *Jesuits* are of this Court, is not needful to say.

Proposition XXXIV.

That therefore by means of *them*, and of their *Factors*, and *Dependents*, it is always (morally speaking) in the power of the *Consistory* to procure what Quarrels at Sea they please; amongst Merchants and others, and in consequence thereof to stir up Wars between Princes and States by Land. The truth of which Remark, I make little doubt but would clearly enough have evidenc'd it self, if, when time was, it had been well examin'd, what kind of Persons they were, (Masters, Commanders, and others) who own'd, and managed the Ships on either side; that were first, and most forward in giving occasion of our late Wars, and differences with the *Dutch*, and will likewise evidence it self, whensoever just enquiry shall be made into the original causes, and occasions of the present War betwixt the *French* and them. If the business were well look'd into, all would be found (probably) to be but meer *Merchants pretensions* one upon another; and those too (perhaps) more than half *Jesuitical*: I might mention also their so confident, and early giving out, that the late Peace concluded betwixt the *English* and *Dutch*, would not last long: A word so rife in the mouths of some of their *Partiaries*, and of such an ominous success, as shew'd their insight into affairs of that nature, was something more than of right belong'd to them, or than is safe for the Peace of *Christendom*.

Proposition XXXV.

That the said *Jesuits* being so rich also at Land; (as 'tis most certain they are) and Masters of such Vast Sums of Money; besides other Unknown Possessions, they are able not only to contrive, but also to carry on, to foment, and abet whatsoever seditious, and turbulent designs they see conducive to their ends, and to the ends of the *Consistory* from whom they come: Whose *Maxim*, and chief *Policy* (as hath been said) is to divide, as much as may be, that so themselves may more easily rule, and make their advantage of the Division.

Proposition

Proposition XXXVI.

36. That by their said enormous, and both *unlawfully gotten*, and *unlawfully possess'd* Wealth, it is not to be thought, but the said Jesuits do maintain their Emissaries and Agents also, in all parts (generally speaking) both City and Country, and with all Parties, where they find opportunity: Whose business is; under the allowed disguise, or liberty of feigning themselves of what profession, and party in Religion they please, first to insinuate themselves into the affections of those they have so great wish to, and then to sow the seeds of Discord further in their minds, incensing Parties one against another, and All, so much as possibly they can, against the present Government, and chief Governours, both in Church and State.

Proposition XXXVII.

37. That by this means, that is to say, by their Wealth, and by such *Insinuations* and *Flattery* as their Wealth procures them, it may not a little be feared, they are able to make what Persons they please *publicly* *allow*, or *publicly* *disapprove*, according as they find it to be useful for them, and according as such Persons are likely to serve, or obstruct their Designs: and consequently that they may have too great an influence even upon the Election of Parliament-men, (especially as to Cities, and Burroughs, if People take not better heed in their chusing) and be able thereby, more or less, to fill the House with Persons of what passions, and what principles *they think good*, rather than *what the good of the State, and Kingdom requires*. May I now add hereunto that which report speaks, (but does not, perhaps, intimate the true cause, and origin, from whence the inconvenience springs) *Viz.* the procuring so many young Gentlemen to be chosen Parliament-men, void of competent experience for such an employment; and fit only to make up a Number, and to be misled by others.

Proposition XXXVIII.

38. That the *English* Jesuits alone, if their Wealth be equally distributed among them, and that they be *alike rich* in all parts of the Kingdom, where

where they have residence, are able by their Wealth (not to speak of their Interests, and other practices) are able (I say) by their Wealth and Money only, to bring an Army of Rebels into the Field against their King and Country; and when they see their time, 'tis to be fear'd will do so: if these practices be not more timely discern'd, and prevented: which Army shall march under the notion of Presbyterians (perhaps) or Independents, Anabaptists, Quakers, or perchance, if any such can be found out, upon some more plausible, and popular account, but really gather'd together by their (*viz.* the Jesuits) practices, and governed by their Councils, and ultimately tending to the bringing about of their Designs: which are to subvert both Presbyterians and Independents, and the whole Nation at last to their own Ambition and Interest.

Proposition XXXIX.

That in order to some such wicked design, in time to be put in execution, and to no good end it is, or can be, that so many of the French Nation (if reports speak true) are permitted to come over, and to swarm so amongst us, both in the City, and in other parts of the Nation, where it is opportune for them to be: it is, I say, to no other end, than to be assistant, when time shall be, in some Hostile design against this Kingdom; and in the mean while to fit themselves for it, to learn the Language, to acquaint themselves with the site and condition of the Country, the common Roads, all great Towns, Cities and Places of Strength, &c. that afterward they may be fitter for Service, and as need shall require, the better act in the quality of Natives, or Home-bred People, Independents, Presbyterians, or others; Serving their turn thus far, also at present, that they give ill-affected people occasion to think ill, and speak ill of his Sacred Majesty, and the Duke his Brother; as if they distrust the fidelity of their English Subjects, and intended by degrees to bring in Strangers upon us, and by their Insolency to secure themselves, and awe the Nation: and out of the People's general dissatisfaction at these apprehensions and fears (be they real, or but imaginary) these *Bontefous* (casters of seditious Wild-fire amongst us) are not to be taught how to make their further advantages, as occasions serve them. So that unless God in mercy prevent, by awakening the People to see their true, and truly common Interest (which is a timely and firm Union of all dissenting Parties whatsoever, in such manner as has been said, and a good Understanding;

Understanding fix'd betwixt his Majesty, the Parliament and People,) it is very much to be fear'd, that first or last they will be able to bring their mischievous Counsels to effect, and involve this Nation in the greatest of miseries and troubles: it being their inhumane, and cruel Maxims, which, where they dare speak their Thoughts freely, they stick not to profess and avow. *Viz. That this Nation must be humbled in such manner, or it will never learn the Obedience it ought.*

Proposition XL.

40.

The premises considered, *Viz.* That the Jesuits are grown every way so powerful, or able to do mischief, and are so obliged to the practice and procurement thereof by the corrupt Interests (both of their own and other Men) to which they have devoted themselves; and seeing they do not mind the advancing of the true, Christian Catholick Religion in any such good, sincere, proper, and lawful manner, as they ought, but mind only and pursue their private Interests, *Ease, Honour, Profit and Power, &c.* making use of Religion only to get Wealth, and by means of that, by degrees to subdue all Parties, and all Interests to their own, which is the worst of all: These things (I say) duly considered, I see not, but it may be the just wish even of Catholicks themselves, (so many of them as have any true Sense of Humanity, and do cordially wish well to their Neighbours, and the Nations peace and prosperity,) that some course could be thought upon, for the effectual expulsion of the whole Order of them out of his Majesties Dominions; at least so many of them as should not give sufficient assurance to the State of their having no Commerce, nor holding any Intelligence, or Correspondence, mediate or immediate, by themselves or others, with the Consistory, Court, or City of *Rome*, or with any person Resident, Inhabitant, or belonging to any of these: and if those of the other Orders, *Viz. Saint Bennet and Saint Francis, &c.* might in like manner (except before excepted) be sent away with them, it would be so much the better: These Orders being the chief Confidants of the *Roman* Court, and the only Persons (to speak on) that are used for the executing of *Consistorial Counsels and Resolutions*, both within Christendom, and without. For they publicly boast of their Numbers in all Parts of the World: but especially in relation to *England*, and his Majesties other Kingdoms, and Do-

minions:

minions: which God preserve in Peace, and always defend from the direful effects of whatsoever Traiterous Plots, Machinations, and other mischievous Practices.

Proposition XLI.

Amongst which the late sad Disaster happening to the City of *London*, (not to mention divers others of like nature happening in other places since) if it were a practice of any humane contrivance, and not a meer Judgment of God from Heaven upon us, cannot reasonably be thought to have been the project, or practice of any other Men than these, and so have come originally from *Rome*, and the *Consistory* there: who beside the bad Principles already mentioned, which legitimate such doings at all times, that they judge it convenient for their ends, were (without doubt) willing to signalize that Year (1666) with some remarkable mischief done to Protestants, in check to the Phantasies of some in that Party, who have had the confidence to affirm, and as it were to predict, that in this Year *Rome*, and (their pretended Antichrist) the Pope, should be utterly destroyed.

41:

Proposition XLII.

That in Justice therefore our indignation at the fact ought to bend it self upon those, that were the original contrivers of the mischief: neither ought we to think of cutting the throats, or massacring all the Papists in *England* for the faults of them at *Rome*. But if it be found necessary, that we seek revenge, it ought to be endeavour'd by way of retaliation upon the place, from whence the Devilish counsel came: the generality of *English* Papists, and even of Priests themselves (if their professions may be believ'd) being as innocent in the thing (both as to practice and opinion) as any other of his Majesties Subjects, except before excepted, *Viz.* some Jesuits and Jesuited Monks and Friers, with a few others, which depend on these for Pensions and subsistence. Whom as I cannot in particular accuse, so neither will I, for the reasons already given, undertake for their innocency. And if there be any, that will not give such Testimony of their innocency, and of their abhorring such practices, as the wisdom of Parliament shall require of them, in God's name, let them be taken for guilty. But let not the Innocent suffer with the guilty.

42:

Proposition XLIII.

43.

That the *Roman Court*, or *Consistory*, making her self the publick Patroness of *Opinions* and *Doctrines*, whereby ignorant and ill advised people are not only *allowed*, but also *invited*, *animated*, and *encourag'd*, under pretence of religion, and with opinion of merit, or doing a work acceptable unto God, to concur, and act in Villanous, and mischievous practices, so injurious, and so prejudicial to all Christians, both Princes and people, is in all justice responsible for the mischief done, and may be by the injur'd parties, if it be in their power, justly forced to make reparation: and that it would be no impiety, or sin, nor incurring any just censure, for Subjects, even of the *Roman* Communion and perswasion, to bear Arms in such a War; the ground thereof being first legally evidenced, and declar'd to the World.

Proposition XLIV.

44.

That if we observe Equity and Moderation in our proceedings, we may, with God's help, promise to our selves probable success in any just, and honourable Undertakings that way; being first well and firmly united among our selves at home, and with Friends abroad. But if Passion, or Fury transport us otherways, and particularly to any resolutions prejudicial to his Majesties Sacred Person, or just Rights, or the well settled Government of the Nation, or to the execution of any tumultuary Violence, or cruelty, upon any particular persons, only upon general suspicion, or because they are *Roman* Catholicks, certain it is, that in so doing we shall but give our Enemies further advantage against us, and involve our selves in greater, and more remediless Troubles, than we can foresee. By Union, and Equitable, orderly proceeding, (if we find just cause to act any thing that way) we may with God's help and assistance be able, in some just and honourable sort, to vindicate our Nations honour, and take account of those, who, without any provocation given, shall be found to have machinated so base, and wicked an injury to us. But by factious and precipitate proceedings here at home, we shall but bring farther miseries and calamities upon our selves. For, let the Nation be well assured of this Truth, That whatsoever Indications they have of this matter, they come originally from them, who were the chief Actors in it; and that as in plotting and executing such a mischievous work, they intended

intended principally to give an occasion of some future rupture in this Nation; so in the Indications they make thereof, they look at nothing more, than that it should put us into an Universal Distemper, and in fine drive us on to some such violent resolutions as above-said: out of which they will be found (we fear) much more ready to make advantages, than we shall be to remedy, or prevent the mischief, when disturbances are once begun.

Proposition XLV.

That seeing it sufficiently appears by a Book called, *The Memorial*, &c. written long since by Father *Parsons* of the Society, in *Spanish*, that the Jesuits design is, when they shall get power into their hands, to reduce all Church-revenues, especially the greater, *Viz.* Bishops, and Dean and Chapters Lands, with the Lands belonging to Religious Houses (as they shall be gained) into one common Stock, or Treasury, to be managed and dispensed out by Commissioners, appointed (indeed) by the Pope, but (no doubt) nominated, or as good as nominated by themselves: and seeing this design, beside the open and most execrable Avaritlousness of the Projectors, which it speaks, doth necessarily suppose, and threaten an utter dissolution, and abolishment of the True, Right, and Apostolick Government of the Church by Bishops, and Arch-bishops, &c. That therefore the better, and more effectually to obviate such their wicked purpose and intencion, it were to be wish'd, that for all time to come it be made Treason, or highly criminous and penal, for any person, whether within or out of Parliament, to move, or plead for the alteration of the Church-government by Bishops, and Arch-bishops, as it is now by Law established, and hath been *always accustomed* in this Nation; and that all persons frequenting *the Publick Churches* and *Divine Service* therein appointed, be made subject to the ordinary Jurisdiction of Bishops, according as it hath been wont to be exercised in the Reigns of Queen *Elizabeth* of famous memory, and of King *James* her Successor, and of our late dear Sovereign, King *Charles*, the Glorious Martyr of Monarchy, and Just Government.

Proposition XLVI.

* That a severe Law were likewise made for the preserving of Church-Lands (so lately and happily recovered out of the hands of Sacriledge)

and all Sacred or religious Revenues whatsoever, so much as may be, to their proper uses; and that it be made highly criminous and penal, to move for the selling of the said Lands, or applying them to any other use, than by the Laws of their Foundation, and of the Kingdom respectively, is already appointed.

Proposition XLVII.

47. That it is not much to be doubted, but the project (now again set on foot) for alienating of Church-Lands, to help to pay the publick Debts, if there be any truth in the report, (which the palpable and apparent iniquity of the Thing renders scarce credible) is, in the origin thereof no better than a *Fourbe*, and subtle practice of the Jesuits, by that means with the Help of their Agents, and Trustees, to invest themselves of the best part of them, as some think (upon how good grounds, I will not take upon me to say) they have long since done, and still continue to do, of the Tribute of *Hearth-money*. And when all is done, the Kingdom shall have as much ease in Taxes, and Publick Charges, as it had in *Harry* the Eighth's time, by the dissolving the Monasteries, and Houses of Religion.

Proposition XLVIII.

48. I meant only to insist upon such matters, as related to the Church, and State of *England*: otherwise I could willingly enough have added more, of the like evil practices, which (for my part) I cannot but a little suspect, that the same parties (*viz.* those of the *Roman Court*, and its *Emissaries, Agents, &c.*) do use in other Foreign Countries; and particularly in that so important business of *Candia*, so long, and so hard besieged by the *Turks*. I profess to you (Gentlemen) and to all the World, if you think fit, I cannot free my Thoughts from frequent suspicions, and fears, that even in this great affair of *Candia*, the *Consistory* proceeds not so faithfully, as it should, to the Interest of Christendom, and of those brave Men, who have to their immortal fame and merit so long defended it; corresponding contrariwise, more or less, with those of the *Divan*, and being, if not more willing it should fall into the *Turks* hands, than otherwise, yet they are indifferent in the case, and care not much though it do. That which makes me have this apprehension, are These General Observations following.

First, I do certainly know (if their own reports be of certain credit,

as I doubt not but they are in these matters) that the Jesuits have got a very considerable Interest even at *Constantinople* (and I believe even in the Court it self) by their cunning, and compliant addresses, their dissembling in religion, where they see cause, and allowing others to do so: so that there wants no means of entertaining correspondence, if the parties be willing.

Secondly, I observe, that the *Persian* (the *Turks* constant enemy, and who is known ever upon such occasions as this, to have found opportunity, and some pretence, or other, to invade his Dominions) doth not in all this time of his Enemies being so deeply engaged here, in any sort stir against him. But 'tis alike certain, the Jesuits are not a little prevalent in that Court too; and may (for ought any Man knows to the contrary) by their practices and arts, help to stave off such resolutions in favour of the *Turk*.

Thirdly, the *Pope's* Gallies, sent the last Summer to their Succour, under the command of his Nephew, so unseasonably and hastily returning, as creditable report says they did, and carrying off with them the Gallies of *Malta* and *Sicily* also, and thereby leaving the Seas free for the *Turk* to send Supplies to his Army; which by their faithful and constant attendance upon that Service (as 'twas hoped they would have done) might, with God's blessing, have been hindered: What can all this signify, but the cold, and uncordial affections, which was on that side, towards the safety of the place.

Fourthly, the likespoken return also of the greatest part of the *French* Succours, lately sent, upon a disgust taken (as they say) by their General at some disappointment he met with, which was occasion'd by the *Consistory*. Neither can I have any other thoughts, concerning the present return of the Duke de *Navailles* with the Succours last sent, than as proceeding from the prevalency of *Consistorial* Counsels, both in the *French* Court, in their Ships at Sea, and, perhaps, even at *Candia* it self.

Lastly, because that to be so indifferent, and prevaricating in the business is consonant enough to the Principles they go upon in other cases, measuring and doing all things according as Temporal Interest leads them, and nothing without it, or out of any good, and pure motives of religion. If it be demanded, what Interest the *Pope*, or *Consistory* can have to advance the *Turkish* power, I answer, very much. I do not mean so far to advance it, as to bring it over near themselves. They are wiser than to do so: But to detain it upon the Frontiers of Christendom, and there to suffer the *Turk* rather to gain, than lose ground, I must confess, I am more than half of opinion, it may be both the Interest, and the design of *Rome*: and that for this end; namely, that in case Christian Princes should

should go about at any time, by the Authority of a General Council, effectually to redress the many abuses in Religion and Church-government, which are countenanced and supported by the corrupt Doctrine, and bad example of that Court, they of the Consistory may have the *Turks* power at hand to let in upon them, to disturb the work. A thing of no great difficulty for the *Consistory* to procure by their practices and Ministers in the *Ottoman* Court, and which without doubt they will do, whensoever such a case happens, if good heed be not taken. And therefore (I say) they care the less at present to permit the *Turks* reducing of *Candia*, and thereby making himself master of the whole Isle of *Crete*, knowing they shall have him so much the nearer amongst us. Whereby also the *Roman* Agents, living disguiz'd at *Constantinople*, gain so much the more credit there with those they treat with, and advance their Interest in the *Ottoman* State and Councils.

Whereas, on the other side, if the *Consistory* were faithful in the case, and would permit his Holiness to give that assistance there to himself, which he well might, and also to exhort Christians so effectually to the defence of it, as he ought; and that Christian Princes would rightly apprehend the occasion which God gives them, and send their Succours thither in such unanimous and considerable manner, as the place, and cause doth most justly require, This Noble and Renowned *Candia* might, by God's merciful Providence and Favour, prove a Rock, whereon the whole Power of the *Ottoman* Tyranny should, in fine, split it self, and Christendom be restored to its just, primitive, and most to be wish'd for Liberty. But alas! private Interest rules, and prevails too much every where, for such good and publick resolutions to be taken to any effect.

POST-SCRIPT to the precedent Matter.

** The place is now lost, and yielded up to the Turks; but with such evident Symptoms of some secret Treachery amongst the Defendants, causing
 * disunion of Counsels and ill-management of Affairs, as do not at all lessen
 * my former suspicion. And as I do very easily believe what I have heard
 * said, That the loss of it was the Death of the last Pope, so I do as little
 * doubt, but, if the Truth were known, he griev'd not more for the loss of
 * the place, than that it was lost by such Means and Contrivances, as he
 * out of Piety would, but through the prevalency of contrary Counsels in his
 * Court, was not able to hinder.*

Proposition XLIX.

A fresh occasion I have of like fear, from the *Turks*, (last Summer) so easily taking of *Caminisc*, in the Frontier Provinces of *Poland*. A place heretofore accounted, and found to be impregnable to all Infidel Powers, whether of *Turks*, or *Tartars*, and a great Bulwark of Christendom on that side; now rendred, as it were, upon Summons. The pretence for it is want of, and some Casualty happening to their powder. But the like accident happening, and occasioning the loss of *Candia*, I must confess, I can hardly forbear to apprehend, from the like casualty some like Treacherous practice, procuring both the one and the other misfortune; and that the loss of this place, together with some considerable part of their Country, may be but a gentle chastisement of the *Poles*, procur'd them by the *Consistory*, for the little regard they are said to have had, in the late Election of their King, to the *Exclusive*, that was pretended unto in that affair, by the Pope's *Nuncio*. It hath been (I know) an imputation laid very much upon the *French* Counsels, of calling the *Turk* in upon Christendom; which their singular promptitude, and zeal upon all occasions most constantly, and to their great honour shewen, even above other Nations, of engaging and hazarding their Persons against those Infidels, seem to me very justly to confute: The *French* (I say) have hitherto sustain'd that imputation, when the real guilt of such a wicked practice was (it may be fear'd) elsewhere to have been found; even so far, as that with time and the dexterous management of their Counsels, the *Consistory* hath now brought things to that pass, That the *Turk's* power is become effectively little else, but a Rod in the *Pope's* hand, to lash Christian Princes (and others) withall, whensoever that Court shall judge they deserve correction. And the poor Protestants (with many others) in the Countries of *Silesia* and *Moravia* felt it so; in the late War of *Hungary*; when the *Turks*, by treacherous conduct; made that lamentable Inroad into those parts of the Emperour's Dominions.

Proposition L.

Not to mention the horrible Devastations, and conquest made of the whole Kingdom of *China* by the *Tartars*, and other barbarous People; some Years since. Certain it is by consent of all; the Jesuits have gain'd

no inconsiderable footing in that Nation; and by their own reports were no *Strangers* to the several *Invaders*, but rather well known to them, and *gracious* with them: which can hardly be thought to have come by chance, or of nothing: but rather to have been the effect, and remuneration of some good offices, and service done by the Jesuits there, in favour of the *Invaders*, as (perhaps) giving them Intelligence, inviting, or encouraging them to come, helping to conduct their Armies, &c. For my part therefore I must freely confess, I cannot but apprehend the business of that Invasion to have proceeded from the same common source of publick Troubles; which others more near us have done; and that it was nothing else, but the *Confissories* practick Gloss upon that Text of *Hieremias* the Prophet, already alledged, *Eccce, confisui te super Gentes*, &c. managed, and procur'd by their Partizans the Jesuits, in order, no doubt, to the propagation of the Catholick Faith, as they will pretend; but withall to humble that *Stiff People*, the *Chinenses*: who will not (it seems) be converted by those milder ways of condescension, and *Temporizing* with them in their *Heathenish Customs*, nor with *European Knacks* and *Rarities*, (which, by report, have been too great a part of the *Means* their Converters have hitherto used towards them) and therefore must be dealt with, and made to submit, by the more powerful (but certainly less proper, and most Antiapostolick) way of War, and Tumults, Desolation, Misery, Blood-shed, and the like. The same course, which, first or last, they will take with this Nation, if God in mercy prevent not, by awakening our chief Governours to look well to their own and the publick safety; and especially to the cementing those Breaches of Publick Concord, and Unity in this Nation, which by the malice of the Devil, and the wicked practices of these Men, have been long since made amongst us, and are still kept up, carried on, and promoted for cursed Interests sake.

But I forget, how much I am troublesome to you, my *Honoured Friends*. Wherefore humbly commending what I have writ to your favourable Interpretation, and my self most heartily to your good Thoughts, and Prayers, I rest, your very humble and obliged Servant,

N. N.

First Written, April 12th. 1669.

Revised, with some small Additions, Septemb. 2. 1679.

F I N I S.